1: Stanton D-5 (ca. 1912) 1922 FT? Yao FT?

After the defeat of Kumtanja, Chikusi and his Angoni routed Kumtumanja, a brother of Malenya, who had also been making a nuisance of himself. Kumtumanja, who suffered from a large hydrocele, is supposed to have lost his balance on account of this impediment, and fallen into a stream where he had stopped to drink and to have been drowned.

The Angoni still burned for more warfare, and Malenya, fearing that with his work done, they might prove a nuisance to him, turned them on to the Amanganbo Yao around Ntanjiya. Thither they set off on a raiding expedition and returned to their own country via Chirendondo. This raid took place in 1884.

During the next few years, Kavinga, who had always held a grudge against Malenya for having got ahead of him to the lost country, occupied the chief with raiding and warfare. In 1891, Wambalowa died, and was succeeded by Chimala, the son of his sister, Chinjaye, and at the present time, he is the reigning Malenya.

It is of these Amachinga Yao under Malenya that the following notes are written. I have gone at some length into the history of these people in order to disarm criticism by those who, familiar with other sections of the Wayao, may not agree with all my statements.

Life History. Generally speaking, the life of the Yao native in the old days was full of ease spiced with the excitement of intertribal warfare. He cultivated his crops, kept a few goats and chickens, and relieved the monotony by hunting. Even domestic slavery was not a great hardship, nor did the Yao probably suffer from court slave-raiding to the same extent as many other tribes. As children, they are wont to spend their days free from care, seldom reprimanded, and rarely or never physically chastised. During youth, the same easy lot is theirs, with the addition from time to time of a few small tasks; minor household duties for the girls, such as drawing water, sweeping the hut, and "minding" the baby, while the boys hoe or fetch and carry for their fathers in the village or in the bush. Left to their own devices, they play games,[1] dig out rats' nests, or shoot birds with bows and arrows.

Now, as formerly, when they are about five years old, the girls usually go to live with their grandmother who may then have a number of children around her; or several girls of a somewhat more advanced age may sleep together in a hut dormitory. Boys of this age all live in a big hut called *ngumbo ja chachenda*, "the boys' dormitory." This is their quarters until one by one they leave to get married. The girl, similarly, remains in the girls' dormitory or with her grandmother until she is taken in marriage.

Puberty. The first interruption of this placid life of youth is the onset of puberty or the first initiation ceremonies.[2] Formerly, these ceremonies took place after puberty but of late years, as is pointed out elsewhere, they are performed much earlier.

Child betrothal. Betrothal in childhood or before birth is not uncommon. A woman learning that some friend of hers is pregnant will arrange that if a girl is born, her son will marry the friend's daughter, or a man taking a fancy to a little girl will select her as his

[1] Vide infra, p. 241. [2] Vide infra, p. 244.